

Slakely, a dentist, Carbons, an undertaker,
rel, a silversmith. All are mulattoes, said to be
rich.—*N. Picayune.*

THE LIBERATOR
BOSTON
FRIDAY MORNING, MAY 10, 1844.
Letter from the Editor.
New-York, May 7, 1844.
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POETRY.

From the Boston Morning Chronicle.
THE SONG OF THE HOE.

BY REV. M. TRAPPO.

With sinews weary and worn,
With tears that ever flow,
A seaman stands in tow-cloth rage,
Plying her matted and hoe,
Dig! dig! dig!

In weariness, weeping and woe,
And still with a heart with sorrow big,
She sings the 'Song of the hoe.'
Dig! dig! dig!

Work—work! work!
While the master is sunning himself,
And work! work! work!
While the wretch is counting his pelf.
It's O, to be a slave—
A slave under an Arab's hand,
Where woman has never a soul to save,
It is a Christian land.

And work! work! work!
With an infant strapped to the hip;
Work! work! work!
With the crack of the driver's whip.
Plant—and hill—and pick,
And tick, and hill, and plant,
Till I almost sleep with bowing loam,
And murmur Liberty's chant.

O! men, with sisters dear!
O! men, with mothers and wives!
It is not cotton you're wearing out,
But human beings' lives.
Dig! dig! dig!

In sorrow, and sickness, and want;
Digging at once with a feeble hand,
A grave—and a hole for a plant.
A grave! I long for a grave!
There is rest from this weary task;
O! glad should I be would death appear;
I would smile at his hideous mask,
It seems so like a friend!

Because of my bitter grief,
O God! that this life might end,
That death might bring relief!
Work! work! work!
My labor never flags;
And what are my wages? a bad of earth,
A quart of corn, and rag;
To be robbed of my children dear,
To hear them cry in vain;
To see my husband sold like a brute,
Marched off in a clanking chain.

Dig! dig! dig!
From dawn till the stars are bright.
Dig! dig! dig!
No hope to make labor light.
Hill—and plant—and pick,
Pick—and plant—and hill;
Till the heart is faint, and the blood's on fire,
And the lash cuts to the quick.

Work! work! work!
Through winter, dreary and lone,
And work! work! work!
When spring and summer come;
While the birds, on a free, light wing,
Seem to mock me with Freedom's song,
While smarting still from the stinging lash,
My unpaid toil prolong.

O but to breathe the breath
Of northern breezes sweet,
With God's blue heavens above my head,
And Canada under my feet!
O for the start of a day
Of the bloodhounds so cruel and fleet!
Swift as the wind would I speed away,
My brethren in freedom to greet.

O for one short hour,
O for one resting day!
No moment to feel Love's soothing power;
No moment to rest or pray.
A little weeping would ease my heart,
But tears away I dash,
My tears must stop, for every day
Calls down the merciless lash.

With sinews weary and worn,
With eyes red with tears' hot flow,
Columbia's daughter, in tow-cloth rage,
Still she plies her heavy slave hoe.
Dig! dig! dig!
In weariness, weeping, and woe,
And still with a heart with sorrow big,
She sings this 'Song of the hoe.'

From the Emancipator.

TEXAS.

BY W. H. TAPPAN.

Admit her to the Union? Yes!
If our democracy can bow
To kings, and is prepared to kiss
The loathsome hem of tyrants now;
From principles that have been tried,
If thus we fall, no longer men,
And to our fathers' deeds of pride
Are recanting—why, admit her, then!

If names that moved us, more no more,
And we, degenerate, are ashamed
Of fields once wrapt in flame and gore,
And deem those spirits to be blamed;
If Bunker Hill dings up reproach,
And Lexington's mock of men,
Bid them 'God speed' who would encroach
On justice—admit her, then!

If Hancock, Adams, Warren, were
Deluded fools that chased a dream
And Washington ambitions, where
The patriot's sword was wont to gleam;
If all the bright green spots that mark
The veteran's head, by stream and glen,
Hide traitors—on their memories, dark
Deep curses rest—admit her, then!

If Slavery's foul and damning spot
Must here increase, like Ahab's cloud,
Blackening the firmament, till not
One star shall blaze upon the proud;
If thus, a spectacle of scorn
To nations, we're content—let men
Lift up the consummated horn
Of infamy—admit her, then!

But if the load, indignant cry
Heard round the world, has power; if soon
Must hateful error drop and die,
And truth stand out to burning noon;
If down time's ages long our land,
The best, the last retreat for men,
Her flag by Freedom's breezes fanned,
Ye'll not—ye can't—admit her, then!

Now is the time, and now's the hour;
Through our Republic's breadth and length,
From hall and cot, and tower and tower,
Let answer go in Virtue's strength;
And peel far round the startling cry—
We, whose old fathers struck the blow,
We, who for freedom dare to die—
In million voices thunder, NO!

HOW TO LIVE.

So should we live, that every hour
Should die, as dies a natural flower—
A self-reviving thing of power:
That every thought and every deed
May hold within itself the seed
Of future good and future need.

REFORMATORY.

Lectures on Capital Punishment.

By GARRISON.

Since the publication of my work on Capital Punishment, I have delivered a few lectures; and as your readers may wish to know something of the state of public feeling on that subject, I send you a short account of a visit to Salem, Newburyport, and the two villages of Danvers.

My first lecture was delivered in the Universalist meeting-house, where Rev. Mr. Austin has for several years been settled. We had a very good audience. Among those who came to hear was Mr. Crowninshield, father of the Crowninshields connected with the murder of Mr. White of Salem. The people were very attentive, and seemed disposed to hear what might be said against the gallows.

The second lecture was delivered in Salem. Here I had a good audience, though it was not near so large as it would have been, had the notice been more extensive. I devoted nearly a whole day in laboring with the clergymen to obtain their consent to give out a notice from their pulpits on the Sabbath. But they all, with one consent, began to make excuse, if we except the colored preacher, and the Rev. Dr. Flint.

The first clergyman I called on was the Rev. Mr. Sessions, an orthodox minister. He expressed his utter astonishment that I should ask such a favor, after signing the petition that clergymen should be the hangmen. I replied, that if the law were divine, I saw no reason why those who maintained it, should not carry it into effect. To illustrate—'Suppose,' said I, 'that you owed me ten dollars, and I believed that you ought to be put into jail, would I not do it?' He replied, 'clergymen ought to have other business.' I observed, that I saw no necessity of hiring a brutal set of men, called constables and sheriffs, to carry the law into effect. But, I observed, I came to see if he would give out a notice of a meeting. He said, 'He had not been called on to give out a notice of that kind; it was indeed a religious subject, and he would take it into consideration. He would take a copy of my book, for he was willing to examine.'

The next minister was Mr. Mann, (Orthodox.) Q. Will you give out a notice, Sir, of a meeting on capital punishment? A. Which side are you on? Q. What difference will that make about a notice? A. A great deal of difference. Q. Well, Sir, I am against the gallows; and as I have been urged to lecture here, I would be glad to have you give a notice, and I will return a similar favor.

A. I will take it into consideration. The next minister was Mr. Banvard, (Baptist.) Q. Will you give out a notice on capital punishment? A. I do not know; it is something new to make a request of that kind. The subject is solemn and religious. I will consider about it. The next minister was Dr. Worcester, (Orthodox.) Q. Will you give out a notice of a lecture on capital punishment? A. Which side are you on? Q. I am against the gallows; and in asking you to give a notice, I merely ask a favor which I would gladly grant the request? A. No, I will not. I believe that such an effort as you are making will tend to break up the foundations of society.

Q. Well, Sir, I believe those who favor the gallows are breaking up the foundations of society, and I wish to do all I can to prevent them. Will you give out the notice? A. I cannot do it. Q. Why, Sir, I can prove that where capital punishments have been abolished, society has improved. Will you give out my notice? A. Why, I know all about this subject. Q. So do I know all about it, Sir. I have been examining it for many years; but I cannot for controversy. Will you give the notice, and come and hear, and refute my arguments? A. No, I dislike any such course.

Q. But, Sir, I have written my book at the suggestion of Professor Upham, who is certainly Orthodox. Do you know him? A. I have known him longer, probably, than you have. Q. Well, Sir, I have a very excited opinion of him. But, I came to see about the notice; not to have a controversy. A. Professor Upham is getting wild. I have seen that for some time. The next clergyman was Dr. Flint, (Unitarian.) He gave his consent at once, and said that he himself ventured to speak against capital punishment on Fast day.

The next clergyman was the Rev. Mr. Everett, (Unitarian.) After rehearsing the labors of the day, he, without being asked, said, 'We have concluded to give out no notices. We found that the pulpit was made an advertising shop. If there was to be any exhibition for 12 1/2 cents, the minister was asked to give out a notice. This, however, brother Garrison, did not apply to me, for I had engaged a hall at six dollars for the evening, and intended to deliver a free lecture. If it was called an exhibition, it was an exhibition of the degrading, debasing influence of public executions. It may be inquired why, being a Unitarian, I did not at once apply to the Universalist meeting-house? In answer, it may be well to state, that I have been shut out of that pulpit by the clergymen, in consequence of speaking a word one evening, in a vestry meeting, for the slave!'

Finally, after spending a whole day in laboring with the clergy, I got a friend to put up handbills in the street, and he went round until about 2 o'clock Sunday morning. Such, brother Garrison, was the result of my labor. How the clergy love the gallows! They see that their craft is at an end, if they are not allowed the halter and the stake. Who are better qualified for hangmen? Who would do the work more faithfully?

The next lecture was in Newburyport, in the Universalist meeting-house. Here I employed the clergymen, who went through the streets, crying—'FRIENDS OF THE GALLOWS! ATTEND! A lecture this evening on Capital Punishment, &c.'

We had a good audience here, though Newburyport is the seat of bigotry and superstition, if we except a few noble spirits, who are always active in every reform. I called on the Unitarian clergyman, who observed, that he gave out no notices, and once even neglected to give out a notice of his own meeting where he was to be himself! Really, brother Garrison, I know not but the clergy will shut themselves out of their pulpits, for the sake of keeping out so poor fanatics and infidels! I was treated kindly while in Newburyport, and the friends will accept my gratitude for their favors.

The next lecture was delivered in Danvers, (New Mills.) Here the meeting-house was freely opened to me, and a large audience assembled, who listened with deep and solemn attention to the arguments against putting a fellow-being to death for crime. I took occasion to call on the Rev. Mr. Braman, who on Fast-day delivered a sermon in favor of hanging. Our interview was short, and I will give it in the form of a dialogue.

Spear—I called, Sir, to request the reading of your sermon on capital punishment. Braman—You could not read it, for I write so badly that you could not read it out. Spear—I would be glad, then, to have you state the arguments, for I am engaged in this subject now, and I am anxious to know what can be offered on either side.

Braman—Those who go against capital punishment, are apt to deny the Old Testament. Spear—I do not do that, for I want the Old Testament. I am an anti-slavery man, and I find that while the stealing of property was not a capital offence in the Mosaic code, stealing of a man was punished with death.

Mr. Braman gave me no information whatever. In leaving him, I observed that I would render him my assistance, if he wanted to write, though I knew it would be in opposition to my own views. 'I suppose,' said Mr. Braman, 'you are willing to examine both sides.' 'Certainly,' I replied.

Such is a brief sketch of my labors in this great enterprise. I found the clergy, as usual, arrayed against the reform. True, there are exceptions. The Universalist clergyman of Newburyport and Danvers were very willing to lend me all the aid in their power. I see now that there will be a strong and vigorous effort to sustain the gallows; and the friends of the abolition of capital punishment should be up and doing. Even now, petitions should be in circulation. I intend to obtain signatures, and to lecture as often as health permits. It would be a good plan to form societies in every town similar to the one just organized in New-York. But I must close. Should I meet with any facts worth publishing, I will inform your readers.

Yours affectionately,
CHARLES SPEAR.

The Late Meetings at Amory Hall.

MR. EDITOR:

I am sorry to hear that the meetings at Amory Hall are to be suspended for a time for the want of an orator, that one being engaged.

I attended several of these meetings as a spectator, and was edified by the research displayed there, warmed by the eloquence and zeal of the speakers, and inspired with great hope in the success of their gratuitous and philanthropic labors. I understand that this meeting was composed of members of various moral reform societies in this city—the advocates of universal freedom, peace, temperance, morals and pure religion. I cannot boast of being a member of any of the societies specially organized for the promotion of these objects; although, being a man, I cannot help feeling a deep interest in subjects so interesting to humanity.

A meeting of the members of these various societies brings to my mind a proposition I read some time ago in a little pamphlet, entitled 'The Origin of Evil,' to the clergy generally, and without regard to sects, to institute meetings, for the furtherance of their ostensible object, viz. the moral and religious improvement of man. It was there suggested, that in these meetings no subject should be agitated which could be in any degree offensive to any particular sect; but that they should confine themselves to some of the cardinal points of Christianity, on which all might agree; and then, as they gained light and courage in each other, they should discuss the means of applying, practically, these important truths to the use of society, which they all say, and we all know, is now much in want of some sure and invariable moral guide in all the conditions and avocations of life.

The call, I am sorry to say, has not been heeded, except in a very partial and unprofitable manner at the Chardon-street Chapel. It is not surprising, however, that a subject of this importance should require time and consideration before action. There are various imaginable reasons and conflicting interests which must make such a meeting objectionable in the minds of men who dread any thing like innovation; viz. innovation, said the philosopher Bacon, is sometimes necessary to avoid old evils. The first reformers of Christianity were placed in unpleasant circumstances. The famous Dr. Jenner was ridiculed by the old practitioners, for introducing the vaccine; Galileo was persecuted for saying and proving that the world was spherical. It is, indeed, not very certain that the doctors of physic would be unanimous in favor of a change which should tend to eradicate all physical evil from the constitution of man, or that the lawyers would, to a man, vote in favor of a new code which would put an end to all litigation. How, then, can we expect that a body of the highest order in society, learned, honored, and well paid, should labor to simplify the science of morality, knowing that that simplicity would deprive them of the most valued appliances of their vocation?

But in the meetings at Amory Hall, a spirit of rare abnegation seems to pervade the moral reformers, who labor there without fee or reward; and it may be hoped that their labors may be appreciated by a grateful public when they are better known.

To this effect, it would be allowed the liberty to humbly suggest, that a small delegation from each of the societies who have heretofore met there, may meet in small committee, and there agree more formally upon the cardinal points of their common faith; and thus be prepared to give form and substance to that which may be considered now in a nebulous state.

If the great mass of the industrious and order-loving citizens of New-England could be informed of the humane and truly religious objects of these various societies, they could not but approve their noble and disinterested labors; and thousands would take shelter under their banners—if they understood that the true and lasting interests of the better part, the only and truly meritorious part of society, would be promoted by the much wanted light which these societies are laboring to shed on the mind of man.

This general understanding of their motives will be difficult to be had, without something more systematic than the desultory meetings alluded to. But the nucleus is there, and may be made to grow until it embraces the whole human race; for man is ever ready to seek his own welfare and happiness; and wants nothing but a chart and compass to be sure to find them. His insidious pilots have, from the first dawn of society, led him far and wide away from his true interest; always telling him that there was no happiness here, or salvation hereafter, but through their agency; for which they must pay well and often. But what is most lamentable, in this one-sided bargain, is that the very conditions of present happiness and future bliss—the exorbitant prices required for these services—have invariably tended to deprive the great mass of mankind of all happiness here, and to disqualify them from any chance of happiness hereafter. That wretched poverty, which is the necessary consequence of the doctrine of the church, which teaches to neglect worldly goods; and that of the wily civil rulers, who, in conjunction with the church, have robbed the people in old countries of every inch of land—I say, that wretched poverty is a perpetual and insurmountable barrier to all moral progress. Poverty will not only break through stone walls, but will defy all laws. Poverty induces ignorance, and jointly they beguile vice and crime.

The bold philanthropists, alluded to above, if they wish to command the respect of the people, and extend their influence, must have a perfect understanding among themselves, and sink, for the present, all minor differences, while they adhere tenaciously to the great and universal object. It is the want of a proper understanding, and cordial co-operation among the clergy, which is one of the reasons why they have done so little to benefit mankind. Their own trivial or interested disputes seem to have occupied them more than a regard for our good; and they are, consequently, losing respect all over the world. The last papers from Europe show the Universities of Paris and Brussels at open war with the clergy. England, Scotland and Ireland are also convulsed by similar discussions.

The times are, then, not only favorable, but seem to require one great effort of good and courageous men to unite in a cause so righteous and commanding. Political and clerical leaders seem to be losing the confidence of the best men of all parties and sects; who only want a new and intelligible standard to rally under.

TRUTH AND UNION.

The Sunday Lectures in Amory Hall.

Why lectures rather than sermons? And why assemble in Amory Hall, when there are vacant seats in the meeting-houses of every sect?

These inquiries, whether dictated by serious interest or the natural curiosity at a departure from long established customs, deserve an answer, and it is the design of this paper to answer them.

The object of the meeting-houses is two-fold: public worship, and the instruction of the people by the clergy. As to the first, it is believed by those who commenced these lectures, that Christianity is adverse to the system of periodical prayer; that it knows no local sanctuary or house of God, in which particular rites are to be performed for their worship; and that it recognizes no particular order of men holding a divine commission to be the heads, leaders, and guides of the people.

Worship is reverence shown to God. But what manifestation of reverence is most acceptable to him? This is an important point; for the modes of worship of different nations, and even of the different sects which have assumed the Christian name, are so various that they can hardly be supposed to be all and equally acceptable to the common Father. We hold Christ to be an adequate interpreter of the will of God, and he tells us that love to him should be shown by obedience to his commandments; that not those who cry Lord, Lord, who use many rites and ceremonies, or who pray loud and long in synagogues and other public places, are acceptable in his sight, but those who do the will of the Father who is in heaven; and this will is, that we love God above all, and our neighbors as ourselves, and practically manifest that love. Upon this system, all rites and ceremonies are works of supererogation, not required by God, and therefore not acceptable to him.

If this view be correct, it will be plainly seen why the late occupants of Amory Hall neither needed nor wished to assemble for the purpose of public worship. Their object in meeting was that which is recommended by Paul in his letter to the Hebrews (x. 24, 25), mutual exhortation and instruction; exhorting one another, to provoke unto love and to good works.

But surely there is exhortation and instruction enough in the meeting-houses! True, there is abundance of it, such as it is. But it fails of answering Paul's description in two particulars. He recommended mutual exhortation, the efforts of equal brethren to comfort and improve each other; but our meeting-house system forbids this. Let plain brother Smith or Foster offer his word of exhortation to the people, without the permission of the licensed, ordained, installed, and Reverend occupant of the pulpit, and he is immediately seized by the secular arm and dragged to a prison. The system is not sufficiently mutual, as the fly said to the spider, when invited to share his cobweb for their mutual convenience. The occupants of the meeting-houses are expected to listen in a docile and humble manner to the dictation of an authoritative leader and head; their equality is denied, their right to speak is denied; and their opinion, should they offer it, would be spurned as presumptuous and unauthorized. These meetings, then, are not such as were contemplated by Paul in the only passage of the New Testament which enjoins Christian meetings at all, and attendance on them is not compliance with his injunction.

There is another particular, in which Paul's system differs from that of our popular religious teachers. His meetings were designed to promote good works, and by necessary consequence to rebuke and oppose sin. But the chief sins of our country, slavery, war, and the substitution of rites, creeds, and ceremonies for religion, have flourished and grown fat under the droppings of our sanctuaries, and the chief opposers of those sins have themselves been opposed and denounced by our clergy. Righteousness is not taught, and sin is not rebuked by our clergy, in a manner corresponding to the condition and wants of their hearers; and therefore again, attendance on their services is not compliance with any requisition of Christianity.

The experiment just tried at Amory Hall has been eminently successful and satisfactory. It was commenced by the delivery of three lectures by Charles C. Burleigh, on the following subjects. Christianity, why called a Gospel—Christianity, in relation to the treatment of enemies—Capital Punishment. These most important subjects were admirably treated by the lecturer, and the breathless attention with which a crowded audience heard his remarks, proved that a true preaching of the Gospel, however rare, would not lack hearers in Boston. At the close of the third lecture the audience lingered, as if unwilling to go; and, on the question being put to obtain an expression of their opinion, it was voted that similar meetings be held in that place for three months, and a Committee was chosen to carry the plan into effect.

This three months' series has now closed. They have been paid their own expenses by voluntary donation and subscription, and have been the means of diffusing much light and truth among those who came to hear. The success of this first experiment gives ample encouragement for its repetition in a larger hall and for a longer time when the next cold season shall arrive; and it is to be hoped that the people of other towns, who have broken the fetters of sect, and entered into the true Christian liberty, will speedily follow the example thus given them.

C. K. W.

* Matt. vi. 5, 6. And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen by men. I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret, and thy Father, which seeth in secret, shall reward thee openly.

The injunction of privacy in prayer in the last part of this passage shows that Christ condemned the publicity of the Pharisees' prayers, as well as their desire to be seen of men.

John. iv. 21, 24. Jesus saith unto her, Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is spirit; and they that worship him, must worship him in spirit and in truth.

The contrast evidently is between feeling obliged to go to a particular place to worship, and offering the sincere and acceptable homage of the heart, without regard to place or time.

* Matt. xxiii. 1 and 8. *Thou spake Jesus to the multitude and to his disciples, saying—Ye are called Rabbi; for one is your Master, even Christ, and all ye are brethren.

Extract of a letter from Gen. Santa Anna to Gen. Thompson, dated 25th March, 1844: 'It has afforded me much pleasure to grant their liberty in the name of the republic, to the Texas made prisoners by Gen. Woll, in the city of Bexar; and at the moment, when prompted both by my own feelings and a sincere desire to comply with the wishes, I was about to have liberated all the other prisoners, I have learned that sixteen of the fugitives had been captured by the Indians, and that the remainder were being sent to the Castle of Pelote, abusing the indulgence which had been extended to them. This has very much changed the aspect of things, and I cannot now offend public opinion by another act of magnanimity, of which these men have shown themselves entirely unworthy.'

Public Execution.—Rosanna Keen, the colored girl who murdered Mr. Reely by poisoning, was hung on Friday last, at Bridgeton, N. J. She made a confession to one of the reverend gentlemen who visited her. While in prison, she attacked the keeper; and on one occasion very nearly effected her escape. The execution took place in the jail yard, about 1 1/2 o'clock, P. M., and the body was cut down about 4 o'clock.

Norwood.—Sunday, the 6th ult., was a great day for the Norwood. From fifteen to twenty five thousand persons were present at the temple, on this occasion. Sidney Rigdon, who has been for a long time suspended from his ministerial functions, was the orator of the day.

The Duke of Devonshire has sold his magnificent collection of coins and medals which cost him \$50,000.

Distressing Gale.—Western newspapers are giving accounts of a distressing gale on Lake Michigan, which more or less injured twelve vessels, and destroyed several. One went to the bottom, with all on board; and there have not yet been heard from. Losses far, fifty lives, and one hundred thousand dollars' worth of property.

A deputation from America is traversing Scotland, soliciting funds to build a college in one of the Western States; while a deputation of Scotch clergymen is at the same time traversing America for funds to support a free church in Scotland. Wison (\$50,000) have been collected in Scotland, and as much more the two deputations can exchange drafts, and hand over in home funds.

The wife of Rev. Mr. Wakefield, postmaster in Cumberland, R. I., recently gave birth to three fine boys. The mother and children are all doing well.

The Bloody and Oppressive South!

Let us continue our record of the crimes and atrocities which are constantly occurring at the South.

The Washington correspondent of the New-York True Sun furnishes that paper with the following horrid particulars: 'I have just obtained, from a private source, an account of a desperate duel fought on the 1st of August. The parties were Messrs. McGowan and Cunningham, and the condition of the fight was, that it was to go on till one or both fell. The weapons were rifles, and the distance 30 paces; both parties were exasperated to the last degree by a succession of petty feuds, and came to the field ferociously determined for blood.

Cunningham is a small man—McGowan is a large man; the latter fell, having received the ball in or near the ear, and discharging it at the nape of the neck behind. At the instant accounts he was still living, although his life was despaired of. Cunningham had the advantage of a cool and experienced second in Mr. Wigfall, who has been himself the hero of several desperate fights, having killed as many men in the course of a year. To his friend, a Mr. Byrd was the victim. Byrd had posted him, as it is called, (that is, placed an attack upon his character in some public place,) and was standing armed to the teeth to guard his post, when Wigfall approached to tear it down; Byrd fired, and the effect, when his antagonist returned the shot and killed him. Of course, the authorities take no notice of these affairs.'

From the New-Orleans Bee, April 19. HONORABLE MURDER.—Coroner Davis was called yesterday at a boarding house on the Levee, near Hospital street, to hold an inquest upon the body of a young white female, who was found dead in her bed, with her throat cut from ear to ear, in such a manner that the head was nearly severed from the body. It happened that she was Stewardess of the ship St. Lawrence, which arrived two weeks since from Liverpool, and was brought to the house the evening previous by her husband J. B. Cummings, who retired to bed with her. At an early hour the morning watchmen were discovered by the boarders in the house, who also discovered the absence of her husband. About 10 o'clock Cummings, who was intoxicated, returned to the house when he was taken into custody, and delivered into the hands of the police of the 1st Municipality. The verdict of the coroner was, 'That she was murdered by the said J. B. Cummings.'

Since writing the above, the murderer has confessed that his real name is George B. West, and that of his wife was Betsy West. They were both natives of Philadelphia, and were married about eight years ago. He stated that he killed her through jealousy.

West attempted to commit suicide the next night (19th inst.) in prison, and wounded himself in the throat, with a table knife, so severely that it is doubtful whether he could survive.—[Died since.]

MURDER.—The Coroner was yesterday called to the County Hospital to hold an inquest upon the body of Felix Fracore, a native of Manila, who was wounded the previous evening in a fight in which some 15 other fishermen were engaged, on Canal Al Piernas, near the Bienville Plantation. The deceased had two severe wounds on his head, which were inflicted by a knife, and had also received a wound from a pistol ball which had penetrated the cavity of his chest. Verdict, murdered by some person or persons unknown.—We understand that five or six others were wounded at the same time.

Murderous attempt at Baton Rouge.—The last Democrat gives the particulars of an attempt upon the life of Wm. Fearson, by Diego Rondon, a brother of Diego, who was proved to be the assassin. On the morning of the 9th inst. Diego started with a double-barrelled gun, loaded with buck shot, with the full intent of killing Fearson. Coming upon him, in the vicinity of the Catholic cemetery, Diego deliberately shot at him, following by a second shot, and after a few words of supplication from Fearson, discharged the contents of both barrels of his gun at him, and fled. Fearson ran for a short distance, to Mr. Gerhold's, where he was taken in, completely exhausted from his wounds—the shot having entered in the neck, shoulder, right side and back. He was lying extremely low on Friday last, and little chance remains of his recovery, while Rondon has fled. He is described as about 25 or 30 years of age—about 5 feet 2 inches high, very dark complexion, black curly hair, intermixed with grey, and speaks the Spanish, French and English languages. The authorities of Baton Rouge have offered \$100 for his apprehension.

More Shooting in Mobile.—We copy the following from the Advertiser of the 15th: Another tragic scene with a revolving pistol came off in this city last night at the Waverly House. A difficulty had taken place on Saturday, we learn, between James L. McKee, of the firm of J. L. & McKee, and their clerk, a young man named Williams. Last night J. L. McKee and Williams came in contact in some way at the Waverly, when high words ensued, which were afterwards, if we are rightly informed, followed by blows. The parties, however, were separated some three or four paces, when Williams commenced firing upon his antagonist with a revolving pistol. He fired three times, but we cannot learn with certainty that more than one shot took effect upon McKee, and that made a serious wound in his head.

Another Duel.—A hostile meeting took place yesterday afternoon on the Bayou, between John B. Rieubaud, a French gentleman, and Gen. Santamaria, late of a Mexican service. Pistols were the weapons used, and at the usual distance.

At the first fire Mr. Rieubaud's pistol snapped only; at the second fire both parties were wounded, but Mr. Rieubaud was shot through the breast, and, while we write, it is feared his wound is mortal.—N.O. Picayune, April 11.

Murderers Executed.—Two negroes who murdered Albert Carr, Esq., on the Ouachita, near Farmerville, a few days since, were executed on Friday last. They shot him while he was playing with his little daughter, and the murder appears to have been committed for some time. A white man, who was now in custody charged with instigating the negroes, and money appears to have been the object. The perpetrators were owned by Mr. C., and had always been well treated.—N.O. Orleans Picayune, April 24.

Supposed to be poisoned.—We learn from the Hagerstown Placer that Mr. David Hensel, residing near Shepherdstown, Va., has, within the last few weeks, lost two sons, one six years old, and the other eighteen months, both of whom are supposed to have been poisoned. They both died without any previous symptoms of sickness.

Thomas Townson was put upon his trial yesterday afternoon, for participation in the murder of Chavis.—St. Louis Republic, April 17.

Read this, ye friends of slavery! Four hundred slaves to be shot.—Capt. Clark, of schr. Patuxet, arrived in New-York recently from Matanzas, and states that four hundred slaves connected with the late conspiracy were in prison, and would be shot in a few days. One of them had poisoned a whole family in Matanzas. Capt. Clark left on the 34th ult.

The St. Louis Republican states, that a few days since, two negroes induced a white man, from Illinois, who was staying at the Globe Tavern, to accompany them to the woods back of the city, under the pretext of showing him some fine race horses. When they had got him into the woods, they robbed him of his money and a watch, and beat him most unmercifully.

A slave brig sailing under Brazilian colors having 500 slaves confined on board, was captured by a brig of war, and carried into Sierra Leone. The slaves were all sent into the Queen's Yard, where they would remain until they could be shipped to the Cape.

On the 10th of February in the Gulf of Sares, a Turkish brig was cast away, and 40 persons perished, including 24 passengers.

We regret to learn that the Rev. Mr. Carey, whose recent designation gave rise to so much discussion in the Episcopal Church, and elsewhere, died a short time before the vessel in which he took passage, entered the harbor of Havana. He went out for the benefit of his health.